

America

August 27, 1949
Vol. 81, Number 21

A CATHOLIC REVIEW OF THE WEEK

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AUG 25 1949

Russia's POW's are graduating

But their minds may still be in captivity

HAROLD C. GARDINER

Western Europe's manpower problem

A disunited Europe is no help to a solution

CLEMENT H. DE HAAS

The whole law and the prophets

Life does not begin and end in the classroom

MOLLY MORAN

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. . . Teach parents to teach sex . . . Crisis in Indo-China . . . Merger for veterans
. . . German elections . . . Senate farm bill . . . Steel's case*

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CORRESPONDENCE

Goethe

EDITOR: I hope you won't mind my appending to an expression of warm admiration for AMERICA a demurrer to the piece about Goethe written by Mr. Hess (7/30, p. 482). We have been over that ground before, and it seems wholly probable that our knowledge of the great German poet will never be so far advanced that we can completely ignore distinguished modern Catholic commentaries.

I am sure that Rev. Friedrich Muckermann, S.J., used as he was to firing lines, would have come over the ocean on purpose to remonstrate with his fellow-members of the Society had he read Mr. Hess's article. Apparently Father Muckermann's masterpiece, a study of Goethe, is quite unknown over here. And who knows the first-rate study of *Faust* done years ago by Rev. Expeditus Schmidt, O.F.M., or the valuable study of Goethe's relationships with Christianity which was the most mature work of the late Karl Muth, editor of *Hochland*? But at least one might glance at an article, "Das Schweigen Goethes," written a few months ago for the same *Hochland* by that quite rational and competent theologian, Josef Pieper.

It is true that Goethe was not a Catholic. Neither, to our regret, were Spenser, Shakespeare, Milton, Vergil and Homer. Perhaps we who have been brought up to some extent in the German tradition may be afflicted with chronic blindness in these matters, but at least I am comforted by the knowledge that my first teacher of literature, Rev. Corbinian Vieracker, O.M.Cap., would, if he were alive, join me in preferring sightlessness to Mr. Hess's brand of illumination.

GEORGE N. SHUSTER,
New York, N. Y. *President, Hunter College*

Religious education

EDITOR: In the recent discussions of Federal aid to education, I have been waiting to hear one question asked: What's so wrong with religious education that even incidental Federal aid should be denied it?

Specifically, as I understand it, proponents of religious education want their children's studies to be permeated with certain concepts.

In the study of science, they want their boys and girls to be taught that God is the creator of the universe whose wonders they are exploring, and that they must use scientific discoveries as God intended.

When the children study physiology and medicine, these parents want them to realize that we are made in the image and likeness of God, that the body is the instrument of the spirit here on earth, not merely a vehicle of sensual pleasure. Doc-

tors are imbued with the idea that the life they deal with is at the disposal of God alone.

Since boys and girls are the future parents of the world, they are taught that Christian marriage was instituted by Christ, that in marriage we share with God the powers of creation. Parents are enjoined to create the kind of home in which our best traditions and the faith are handed on, and in which children are safe and trusting. They are forbidden the irresponsibility that ends in broken homes and neglected children.

In all other branches of education, the same sense of remembering God is inculcated in a truly religious school. Good language is taught to express beautifully the thoughts God gives us. In agriculture we are made aware that the gifts of the earth are from God and must be used reverently and with thanks. History is the record of man's fumbling efforts to realize his destiny on earth—and the tragic aberrations from that destiny as meant by God. In industrial relations we are impressed with the fact that capital and labor must work together, not as enemies, to develop the resources God has made available, each mindful that the other is a human being, with human rights. And so on.

Will someone tell me what is wrong with education which relates all learning and human activity to our Creator? Does it make criminals of children, or poor citizens? And is there any system other than the religious school system in which that awareness of God is inculcated? If it is not a type of education that is inimical to our country, why should it be penalized and feared?

I should like to hear proponents of religious education, and opponents to it, argue the question in these terms.

New York, N. Y. B. E. BETTINGER

Blanshard

EDITOR: Rarely am I moved to write a letter to the editor of a magazine, but your series of articles on "Mr. Blanshard and the Catholic Church," by Rev. George H. Dunne, makes a demand of me—almost in justice, to thank you and him for writing and publishing it.

It is the closest approach to perfection in any written thing that I have come across for a long time. Father Dunne ought to be drafted into the service of writing, for he is one of the best writers of our time. Reading his material is an intellectual delight.

More power to AMERICA and to Father Dunne.

(REV.) IGNATIUS McDONOUGH, S.A.
Saranac Lake, N. Y.

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AMERICA. Published weekly by the America Press, 70 East 45th Street, New York 17, N. Y. August 27, 1949. Vol. LXXXI, No. 21. Whole No. 2102. Telephone MURRAY Hill 3-0197. Cable Address: Cathreview. Domestic, yearly \$6; 15 cents a copy. Canada, \$7; 17 cents a copy. Foreign, \$7.50; 20 cents a copy. Entered as second-class matter, April 15, 1909, at the Post Office at New York, under act of March 3, 1879. AMERICA, A Catholic Review of the week. Registered U.S. Patent Office.



The German elections

The attempts by U. S. commentators to interpret the recent West German elections present an interesting case study in what we might call the secularistic approach to history. The victorious Christian Democratic Union favors federalism, as against the strong centralizing tendencies of the Social Democrats. So, "Federalism has scored a victory in the elections in Western Germany." The Christian Democrats vigorously oppose nationalization of all basic industry, and uphold what their leader, Dr. Konrad Adenauer, called during the campaign "socially responsible free enterprise." So, say other analysts, "The Christian Democratic victory means an era of unrestrained prices and an uncontrolled economy." Even the usually penetrating Anne O'Hare McCormick saw the results as little more than "a referendum in favor of the West." She did note that the "scale tilted against the Socialists for a variety of reasons besides the fundamental difference between socialization and free enterprise, federalism and centralism." Nowhere among her variety of reasons did she mention what may well have been the decisive factor—Christian concern for freedom of education. During the drafting of the Bonn basic law, the Social Democrats had tried to eliminate the so-called "Parents' Rights" clause. Antagonized were not only Catholics but many Evangelicals as well. The Evangelical leader, Dr. Heineman, declared during a campaign speech at Cologne that the Socialists "lacked all understanding for the essential concerns of Christians." The German Bishops warned against voting for candidates of a party "which refuses to recognize fully the right of parents to determine the education of their children; which opposes nonpublic schools and advocates a State school monopoly." The elections were so important, said the Bishops, that every German was morally bound to vote. Eighty per cent of them did. And enough of them were sufficiently concerned about freedom of education to "tilt the scales against the Socialists." Which prompts us to observe that you cannot analyze the German elections in a secularistic test-tube.

Ireland at Strasbourg

Eamon De Valera, appointed by the Irish Government as a member of its delegation to the Consultative Assembly of the Council of Europe, lost an opening gambit in the discussion of the agenda for the Assembly, August 13. He proposed that the agenda include some method of settling disputes between members of the Council. Said Mr. De Valera:

It is quite clear that disputes will arise between the member states, and if we do not provide some machinery by which they can be settled, this association will break up.

The Ministers' Committee of the Council, however, refused to accept De Valera's proposal. Ireland has a long-standing dispute with Great Britain—the partitioning off of six of her counties and their retention as part of the United Kingdom. De Valera's proposal would have made it possible to bring the dispute up before the Council of Europe. And the British do not want the partition of Ireland discussed anywhere, at any time. The fact is that

CURRENT COMMENT

it simply will not bear discussion. With complete success they have drawn a silken curtain of silence around the whole noisome business. Outside of Ireland, few people have heard of the suspension of civil liberties in the Six Counties, of the Special Police, of the "emergency" that has lasted twenty-seven years. Of course, the Irish delegates to the Council of Europe are in an embarrassing position; it is pretty hard for them to talk about settlement of disputes between nations without seeming to step on British toes. So a very reasonable proposal had to go by the board.

Consecration in Czechoslovakia

Whether or not the consecration of two Catholic bishops in Trnava, Slovakia, on August 14 was a violation of the 1928 "modus vivendi" between the then Czech Government and the Vatican is a nice technical point. The modus vivendi called for the Government's approval of bishops appointed to Czechoslovak sees. The two who were consecrated on Sunday last, Msgr. Ambrosius Lazik and Msgr. Robert Pobožný, while they will live and work in Czechoslovakia, have only titular sees. The former becomes bishop of Appia, the latter of Neila, both sees in Asia Minor. This is regular procedure when a coadjutor or auxiliary bishop is appointed. He is given as his titular see a diocese long extinct, in territory formerly Christian. This explains the phrase "in partibus infidelium" (in infidel lands), which the Czech Government seems to have taken as a slap at its august self. Sometimes a cap may happen to fit rather well. Apart from setting up road-blocks on the ways into Trnava, where the identity papers of all travelers were scrutinized, and setting up loud speakers in buildings near the cathedral, which discoursed popular music as an accompaniment to the ceremony, the Government may be said to have allowed the consecration to proceed without molestation. Its desire for friendship with the Church was the theme of leaflets handed out among the crowds by the government-sponsored "Catholic Action." An impressive massing of the Czechoslovak hierarchy, with the exception of Archbishops Beran of Prague and Picha of Hradec Kralove, who are for all practical purposes interned, and the presence of 12,000 Catholics, most of whom stood in the rain to hear the ceremony over loudspeakers, testified to the solidarity of Czechoslovak Catholics in the face of persecution. Everyone who was there could well expect police reprisals for his temerity.

Soviet campaign for atheism

For some time, the Soviet leaders have been uneasy about the persistence of religious belief and practice among the Russian people. In order to dampen this "superstitious fervor," they have launched a vigorous campaign for atheism. According to the Soviet leaders, ignorance is the chief explanation of the continued faith of the Russian people. If this be the reason, then other propaganda about the extent and excellence of Soviet education must be regarded as mere ballyhoo. The current atheistic propaganda is not so vile as that of the early years of the Bolshevik regime. The new line appeals to "reason." Since, according to Stalin, science and religion are incompatible, those who want to pass for educated will take their cue from the Supreme Leader. During the war Stalin and his gang made reluctant concessions to the Orthodox Church—concessions which they want to withdraw. Self-interest, however, made them aware that if religion helped the war effort, it could also be of service during the exhausting years of reconstruction. And so, religion was granted a temporary lease on life. What, then, is the explanation of the recent drive for atheism? Apparently, the Soviet leaders fear that religious people may become the most fertile field for Western propaganda. The Vatican decree which excommunicates Catholics who remain active members of communist parties has alerted the scared men in the Kremlin to the terrible threat of religion. In current propaganda, the Pope appears as "the spiritual champion of imperialism"—i.e., of the Western Powers. Soviet tactics for the time being seem to be limited to an indirect attack on religion through intensified propaganda. Whether an active persecution will follow, depends upon the outcome of this campaign for "science" and atheism.

Thieves fall out in Greece

August 10 saw the launching of what seems the final offensive of the Greek National Army against the communist-led rebels. By August 15 the Vitsi area was thoroughly cleared of the insurgents, many of whom fled across the border into Albania, under cover of artillery fire from within that country. The Grammos mountains still harbor pockets of resistance, but even so cautious an observer as Lieut. Gen. James A. Van Fleet, chief of the U. S. Military Mission, says that "communism has lost the battle for Greece." Of some 650,000 who fled the battle areas, more than 160,000 have gone back to their

villages and farms since May; many more could go back, but their homes and villages are ruined. These latter will at best get their crops in before the winter, and return to the camps to await resettlement next spring. Even so, some 450,000 are producing and are no longer a drain on the nation's economy. The Communists have not quite succeeded in ruining Greece. Instead, Greece has just about ruined some beautiful communist friendships. Up until a few months ago, Tito and Stalin had kept protesting their lily-white innocence in the matter of supplying and instigating the rebels. But Tito got mad at Stalin and closed the border between Greece and Yugoslavia; more than that, he now accuses Moscow and the Cominform—who, he reveals, were clearly fomenting and supporting the rebellion—with welshing on the hard-pressed guerrillas. Moscow retaliates by charging that the imminent collapse of the civil war is all Yugoslavia's doing. Thieves have indeed fallen out over Greece, and they are all very busy now convicting one another out of their own mouths. A United Nations investigation could not have unearthed more damning testimony. Will the UN underline it in September by pointing out the thieves to the rest of the world?

Truman promises aid to Philippines

It looks as though President Elpidio Quirino of the Republic of the Philippines returned to Manila "empty handed but not empty hearted" after all. If promises are sufficient to buoy one's spirits, then the visiting President reached home happy that his mission was a success. President Truman had declared that the United States would give "all feasible assistance" to strengthen the new republic. It is true that the Administration has since been hard put to it to define the exact degree of "feasible assistance." The joint statement of Mr. Truman and the Philippine President shied away from any direct mention of the Pacific Union. The United States will watch "sympathetically" the efforts of the Philippines and the other still free nations of Asia to forge stronger bonds of economic cooperation in an effort to preserve their freedom. In his speech before Congress President Quirino had anticipated that the United States would not be too anxious at this time to assume the further obligations that initiating such a project would involve. While his ideas concerning the Pacific Union are vague and nebulous, there is an inherent wisdom in President Quirino's conviction that, if the Union is to be a success, it must spring from the free people of Asia. There is wisdom, too, in his belief that communism can be contained for the moment in Asia without resorting to military force; that, with help, Asia's "incalculable resources" can raise the standard of living. Certainly, whether military aid is necessary or not, economic reform is fundamental.

Congress of Christian Democrats

In the opening days of this month, Montevideo, the capital city of Uruguay, played host to a week-long meeting of the Congress of Christian Democrats. Christian scholars, representing democratic movements in Argentina, Brazil, Chile, Colombia, Peru and Uruguay, met

AMERICA—A Catholic Review of the Week—Edited and published by the following Jesuit Fathers of the United States:

Editor-in-Chief: ROBERT C. HARTNETT

Managing Editor: CHARLES KEENAN

Literary Editor: HAROLD C. GARDINER

Associate Editors: JOHN LAFARGE, BENJAMIN L. MASSE, EDWARD DUFF, EDWARD A. CONWAY, DANIEL FOGARTY, VINCENT S. KEARNEY, JOSEPH C. MULHERN, FRANCIS J. TIERNEY

Contributing Editors: WILFRID PARSONS, ROBERT A. GRAHAM, ALLAN P. FARRELL

Editorial Office: 329 W. 108TH STREET, NEW YORK 25, N. Y.

Business Office: 70 EAST 45TH STREET, NEW YORK 17, N. Y.

Business Manager and Treasurer: JOSEPH CARROLL

Circulation Manager: MR. HAROLD F. HALL

together to plot out the essential elements of true democracy. They set down five basic points: 1) democracy must manifest a true respect for the human dignity of each person, with no distinction as to his race, beliefs or class; 2) government must be based on a constitution strong enough to maintain judicial control over governmental actions; 3) government must rest on true public consent, expressed by a general vote in a just electoral system; 4) officials should be limited in their term of office, their official acts kept public, and they must be held accountable for these actions; 5) one-party systems of government are reprehensible, since they do not give the citizen an opportunity to support a political group whose convictions approximate his own. The political history of Latin America being what it is—a story marred by many electoral abuses, military juntas, dictatorships by individuals and minorities—the principles set down at the Congress of Montevideo are sharply to the point. Whether they will be accepted by Latin-American governments, or remain in the realm of theory—where Latin Americans shine brilliantly—remains to be seen.

Heart trouble without ache

The communist leaders in New York City appear to be thoroughly alarmed at the way their trial is going and, accordingly, have intensified their pressure to break Judge Medina. Having failed in all legal attempts to free the three communist leaders who are in jail for the remainder of the trial because of their contemptuous conduct in the courtroom, the Party big-wigs now try to wear the judge down by sending him endless delegations, telegrams and what have you. At the beginning of August, they concentrated on a "Free Winston Week." When this line fizzled out, they turned to the sympathy racket. Though Winston himself did not claim to be sick, Dennis and the communist lawyers discovered that he had a serious heart condition. Whereupon, Judge Medina suspended the trial until Winston could be given a hospital examination. Verdict: heart quite normal. Nevertheless, the communist lawyers accused Medina of trying to kill a sick man. They have concentrated on Winston rather than on Hall or Green, because Winston is a Negro. Happily, Jackie Robinson, and not Winston or his red friends, is the hero of the Negro people today.

Short week on railroads

Beginning September 1, the nation's railroad workers will shift from a six-day, forty-eight hour week to a five-day, forty-hour week. Though no one will begrudge them this long overdue reform, it does complicate a competitive problem which has been growing more serious since the war. The trucking industry, with fifty per cent more carriers on the road than in 1941, is booming these days and capturing more and more of the freight business. The change in the work week is certainly not going to make the rails more competitive. When the Presidential Fact-finding Board, set up under the Railway Labor Act, granted the forty-hour week last winter, it estimated the cost to the railroads at \$450 million. It put the cost of the wage increase, which it granted at the same time, at \$275

million. Though these estimates have since been reduced, the Interstate Commerce Commission felt obliged last week to give the railroads a 4 per cent hike in freight rates and to make permanent the 5.2 per cent interim increase granted last December. By way of explanation to shippers, the Commission said that operating expenses have risen sharply, partly due to higher labor costs and partly due to still greater advances in the cost of materials and supplies. But it warned the railroads to conduct their affairs more economically, since "the downtrend in tonnage handled by rail and the concurrent uptrend in traffic moved by highway is too impressive to be ignored." For their own self-interest, if for no other motive, rail labor and management should get together and see what they can do about cutting costs and improving efficiency of operations.

Steel's case

After a few days' intermission, presumably to digest testimony offered by the United Steelworkers in favor of a wage increase and other benefits, the Presidential Fact-finding Board began hearing the industry case on August 11. Clarence Randall, head of Inland, led the way with a blistering attack on President Truman for having established the panel and accused him of sabotaging collective bargaining and paving the way for a socialist or corporate state. A number of other witnesses, who shared Mr. Randall's bitterness, made substantially the same point. Between attacks on the panel, industry spokesmen presented their objections to any increase in labor costs at the present time. They denied that the steelworkers needed more money, since "increases over the past few years have been greater than increases in the cost of living." They answered the union's "ability-to-pay" argument by pointing to declining production and profits. Against the union's contention that wage increases were needed to buttress a sagging economy, they retorted that such increases would generate higher prices, which, in turn, would lead to lower demand and unemployment. To counteract the indices and graphs of Robert Nathan, the economist hired by the Steelworkers, the industry presented Professor Jules Backman of New York University. With considerable detail, Dr. Backman supplied the minor premisses for the industry's syllogisms. As the hearings moved toward a conclusion—both the union and the industry will have three days for rebuttal—it became increasingly clear that steel was speaking for basic industry generally and was conscious of its responsibility. At all costs it wanted to avoid setting a "pattern" that would embrace automobiles, coal, rubber and electrical manufacturing. That is why the National Association of Manufacturers, as the hearings reached a critical stage, jumped into the dispute with both its influential feet.

Senate farm bill

On August 11 a subcommittee of the Senate Agricultural Committee unanimously approved a new farm bill. Under the skillful direction of Senator Clinton P. Anderson, a former Secretary of Agriculture, and with political differences shelved for the occasion, the seven-man group

succeeded in reconciling Senator Aiken's flexible support approach to parity prices with the straight ninety-per cent (Gore) bill which the House passed several weeks ago. The Brannan Plan, with its promise of some relief to urban consumers, was lost in the shuffle. Under the bipartisan Anderson program, prices of basic commodities—tobacco, corn, wheat, rice, cotton and peanuts—would be supported on a sliding scale ranging from seventy-five to ninety per cent of parity. As the supply of a commodity would rise over what is considered normal, the support price would fall; that is, it would fall unless quotas for tobacco, and quotas and acreage allotments for the other products, were in effect. In that case the Government would be obliged to support prices at 90 per cent of parity. Senator Anderson expressed the belief that the sliding scale of support would avoid the incentive to produce commodities already in surplus which is contained in the Gore bill. To accomplish the same laudable objective, the subcommittee adopted the "modernized" base for computing parity prices which Senator Aiken champions. In this method of figuring parity, labor costs are counted in, a provision which has the effect of making parity prices higher for livestock and dairy products than for grains. By this means the subcommittee hopes to cut down grain surpluses by inducing farmers to use grains in their most valuable form, namely, for meat, milk and eggs. Whatever else one may say about this bill, it represents as ingenious a piece of lawmaking as we have seen in some time. It ought to please all the major crop interests—and all the farmer's friends in Congress except intransigent ninety-per-centers like Oklahoma's Senator Elmer Thomas. It very decidedly will not please urban consumers and taxpayers.

Mounting costs of farm supports

With 90 per cent of the parity price guaranteed, farmers have produced another bumper crop of corn and wheat. On August 11, the Department of Agriculture forecast a corn crop of 3,538,000,000 bushels, which is only 3 per cent below last year's record-breaker, and is some 30 per cent above a ten-year (1938-47) average of 2,787,000,000 bushels. The wheat crop is estimated at 1,131,830,000 bushels, which is also above the ten-year average and only about 150 million bushels under the 1948 crop. Since both commodities are selling below parity, farmers will put much of their crop under Government loan. What this will mean to urban taxpayers, who are already forced to pay artificially high prices for food, can be roughly guessed from the cost of last year's program, which was \$2 billion. And next year the foreign market will not be nearly so favorable as it has been. World wheat production in 1948-49 was up 7 per cent over pre-war, and corn was up 25 per cent. Furthermore, foreign countries are showing a disposition to spend their scarce dollars on industrial equipment and to shop for farm commodities in non-dollar areas. Experts in the Agricultural Department estimate that foreign wheat demand will not be more than 250 or 300 bushels annually over the next five years, which is a big drop from the record levels of the war and postwar periods. What the

answer is to the problem of ever bigger surpluses and ever larger government loans, we do not profess to know. When so many millions of people the world over are inadequately nourished, and so many millions of our own people could have a better diet, it seems almost criminal to advocate restrictions on production. Yet, we cannot go on paying farmers to produce crops which nobody wants, or rather, which nobody wants at prices reflecting 90 per cent, or even 75 per cent of parity. It seems to us that Secretary Brannan's proposal (AM., 5/21/49, p. 253) grapples more realistically with this dilemma than does the new Senate bill.

Reorganization bills approved

As we go to press, passage of six of President Truman's seven reorganization programs seems assured. On August 17, the Senate approved proposals to transfer the Bureau of Public Roads to the Department of Commerce, and to shift the Bureau of Employment Security from the Federal Security Agency to the Department of Labor. Only one proposal was lost, that transforming the Federal Security Agency into a full-fledged Department of Welfare. The Senate vote against this program was largely influenced by opposition to Oscar Ewing, head of the Federal Security Agency. Too many Republicans and Southern Democrats suspected that Mr. Ewing, slated to be the first secretary of the new department, would use the influence of his cabinet status to push compulsory health insurance.

Farsightedness for television

Start with two facts, listen to a statement, and then ponder. The facts: 1) the Church is supremely photogenic (its sacraments, the whole liturgy and particularly the Mass, its history—all are colorful, dramatic, and satisfy the cravings of the soul for beauty in worship); 2) television antennas are blooming on the roofs of more and more homes (watch the poorer sections of any town the next time you take a train trip, and you will see even there a forest of TV masts). And the statement: said the Rev. Everett C. Parker, director of program and production for the Protestant Radio Commission:

Religious forces must work fast and furiously, not only to get in on the ground floor, but also to develop the skill to keep pace with the spectacular growth of television as a new art as well as a new medium.

This was said at the fourth annual University of Chicago Religious Radio Workshop, where the prediction was also made that within the next five years there will be a major shift in religious broadcasting from radio to television. Then ponder this: the Catholic Broadcasters Association held its second annual meeting at Notre Dame at the end of July. Major emphasis was on the need to expand the organization. There was little attention given to the challenges and promises of television. The CBA is doing good work, but it did come into existence several decades after radio was obviously here to stay. It would be a shame, crying or otherwise, to be that far behind in television. The major drive in Catholic broadcasting from here on out must be in television. The word itself, after all, means "far sight." How far-sighted are we?

WASHINGTON FRONT

As to civil rights legislation in this Congress, it's the old, old story. The House already has passed an anti-poll-tax bill and its Labor and Public Welfare Committee has acted favorably on a Fair Employment Practices measure. But the Senate is immovable, as always. Southern Democrats are ready to spoon up a chitlings-and-hominy-grits filibuster from now until Thanksgiving, if necessary, to stop civil rights bills. It's no go.

But the Truman Administration cannot report these facts, express regrets and let it go at that. Last year in his campaign Mr. Truman swore to fight for civil rights if the people returned him to the White House. Earlier he had stood up to bitter attack stemming from a report of his Civil Rights Commission. He was willing to jeopardize his own nomination and split his party wide open. Again this year he urged new civil rights laws.

But it is late August. Congress is weary and eager to quit Washington. There still is much "must" legislation to be passed. Dammed up behind it all is—civil rights.

Will Administration leaders in Congress make the fight? It must be made before next election or the Democratic Party will be charged with breaking faith. But plainly now civil rights bills mean bitter wrangling. Would the cause of this legislation be served better if the leadership announced an adjournment soon but promised action as the very first business of the new session in January? This is the Administration's dilemma.

If it is decided to push civil rights bills at this session, then presumably it would be done after the Administration has whipped to passage as much of its program as it is likely to get. There will be little chance of any Senate business once a civil rights bill is called up. The flood of oratory such as always has come up from the Connallys, Eastlands and Ellenders on this issue would submerge all else.

True, there is a new Senate rule on cloture to limit debate. But probably a couple of weeks would have to pass before there could be any attempt to invoke this rule. It would require 64 out of 96 votes to get cloture—extremely difficult. Woodrow Wilson said, after the armed-ship bill had been filibustered to death in 1917, that "The Senate of the United States is the only legislative body in the world which cannot act when its majority is ready for action."

There are those who hold that, if the Senate leadership is determined to smash a filibuster, it can be done. All-night sessions, strict enforcement of the Senate's rules of procedure, and so on. If the Administration made up its mind to try it, one of the most dramatic periods ever seen on Capitol Hill would be sure to follow. Short of some such really heroic determination, the chances on civil rights legislation today seems little better than in other recent years.

CHARLES LUCEY

UNDERSCORINGS

Beginning at San Francisco, Sept. 1, Rev. Arthur R. McGratty, S.J., will take the great relic of St. Francis Xavier—the Saint's right arm—on a tour of thirty U.S. dioceses, ending around Thanksgiving in New York. By permission of the Pope, the relic was flown to Japan last May for the celebration of the tercentenary of the arrival of Xavier in that country (cf. AM. 6/18, p. 354), and by the request of many U.S. bishops the present tour has been arranged. The itinerary can be obtained from the Apostleship of Prayer office, 515 E. Fordham Rd., New York 58, N. Y.

► Rev. Allan P. Farrell, S.J., dean of the graduate school of the University of Detroit, is on his way to Japan where he will be engaged in adapting the curriculum of Sophia University, the Jesuit institution in Tokyo, to the needs of the new Japanese order. The University of Detroit is giving Father Farrell, who is a valued Contributing Editor of AMERICA, a year's leave of absence.

► The Fraternal Order of Eagles has conferred its national civic service award for 1949 upon Bishop Francis J. Haas of Grand Rapids, Mich. Remarking that the Eagles have been long working for a social security program for the nation, the Bishop recalled that his own advocacy of social security, unemployment insurance, etc., in the 1920's had earned him the epithet "Socialist." He added that the Eagles, were "striking at the vitals of communism, because communism cannot flourish where

► Father Ricardo Lombardi, S.J., noted Italian preacher, arrived in New York by plane, August 17. He has been invited by the Catholic Italian Federation of California to speak in the principal cities of that State during the celebration of the Federation's silver jubilee. In Italy, twenty or thirty churches have at times been linked together by a single public-address system so that Fr. Lombardi could speak to all their congregations at once.

► The fall season will see many regional congresses of the Confraternity of Christian Doctrine, in preparation for the World Congress of Religious Instruction to be held in Rome during the Holy Year. American delegates will bring to the World Congress information on such American techniques as released-time programs, summer vacation schools in religion for public-school pupils, correspondence courses in Christian doctrine, trailer chapels for rural areas, courses in marriage preparation, etc. there is social justice and fellow feeling."

► Fifty-eight years in Catholic publishing were closed on Aug. 13 by the death in Milwaukee at the age of 93 of William George Bruce, who founded the Bruce Publishing Company in March, 1891. In recognition of his work in the field of Catholic letters Mr. Bruce was made a Knight of St. Gregory in 1921. In 1947 he received the Laetare Medal, as well as Vercelli Medal of the National Holy Name Society. He was active in civic affairs, and for over half a century was on the Board of Directors of the Milwaukee Auditorium. R.I.P.

C. K.

The Council of Europe

The Strasbourg sessions of the Consultative Assembly of the Council of Europe have been as refreshing as the music of *South Pacific*. Something new and exciting has been added in the field of international conclaves. This Assembly is democratic, not diplomatic. The 101 delegates, chosen from the parliaments of twelve nations, speak and vote for themselves, not for their governments. Freedom of speech has replaced ventriloquism, and has produced a liveliness and spontaneity in debate which have been lacking in such bodies as the United Nations.

This very freedom of speech, however, lays a serious responsibility upon the delegates. The eyes of the whole world are fixed upon the Consultative Assembly. Governments, especially those of the United States and Great Britain, are eyeing the unorthodox proceedings with interest. The sessions have been widely heralded as the first step toward a Federation of Europe, "the cell," as France's Foreign Minister Schuman put it, "of the future parliament of Europe."

Therein lies the delicate job of the delegates. They must speak and vote their convictions, but in such wise that they do not frighten their governments.

The British Labor Government is especially skittish. Despite periodical and extravagant declarations by both Mr. Attlee and Mr. Bevin in favor of European unity, the British Government agreed only with the greatest reluctance to the Council of Europe. It fears that it will be forced to decide for or against federation before it is ready to do so. It permitted full British participation at Strasbourg only after it had made sure that the Assembly would have no real power. For the same reason, it insisted that the vote of the Committee of Ministers, which must pass on all the Assembly's proposals, must be unanimous. It was the British also who insisted that the Ministers have the sole right to prepare the Assembly's agenda, although it conceded the Assembly the right to propose other matters to the Ministers if asked to do so by two-thirds of its majority.

Hence it was encouraging to find Mr. Bevin voting to add a number of topics to the original innocuous three which the Ministers had listed: the role of the Council in economics, social security and cultural cooperation.

The first item on the new agenda provided the first test of statesmanship for the delegates. It was consideration of "any necessary changes in the political structure of Europe to achieve greater unity among members of the Council of Europe."

It is easy to see why the first resolution on this matter almost frightened the Labor Government out of its wits. It read: "The Assembly desires the creation of a European political authority with limited functions but real powers," and called for a committee to study the question in preparation for action by the 1950 Assembly. The strong federalist bloc, which is led, ironically enough, by British Labor delegate R. W. G. McKay, made no bones about the fact that it wanted by next year a supreme European authority to which member nations would delegate their sovereignty in specified fields.

EDITORIALS

As late as July 30 the London *Economist* had warned against any attempt "to set up a popular European Assembly which would wrest inch by inch from governments and officials the power to discuss and decide matters of European interest." It hinted that any attempt to do so "might end with important governments refusing to come to Strasbourg again."

It was a relief, therefore, to learn that in the August 17 session the leader of the British delegation, Herbert Morrison, presented a resolution inviting the Assembly to agree that "there should be a full and effective study for closer political union in Europe and that the problem should be referred as soon as possible." That, of course, was in the nature of a substitute motion, designed to prevent a formal commitment of the Assembly to the federalist resolution. Although it was less than they hoped for, it was as much as the federalist forces could expect. It will be the part of prudence to accept Mr. Morrison's compromise, and concentrate on the preparation of a convincing committee report.

Winston Churchill, in his eloquent appeal August 17 for the early admission of the German Federal Republic, suggested that a special session of the Assembly might be held within the next six months. Perhaps the Committee could have its report ready by that time.

Truman bounces back

Just about the time the leaders of the loyal opposition—which in this case includes influential members of his own party as well as the Republicans—are prepared to write him off, President Truman rebounds like a rubber ball and sets them back on their heels. Few Presidents enjoyed the popularity which came to Harry S. Truman when the death of his predecessor, at a supremely critical moment in the nation's history, catapulted him into the White House. Few Presidents fell lower in the public esteem—and none more quickly—than he did during the spring and summer of 1946. After the congressional elections that year the opposition leaders confidently and publicly wrote Mr. Truman off. In this judgment they were supported by all the polls, all the editorial writers, and even by some of his friends. Then came the astonishing election last November, and Mr. Truman was back in the White House jaunty as ever.

History, however, quickly repeated itself. Elected in his own right, with large Democratic majorities in both House and Senate, the President was thought to have clear sailing ahead. The opposition was so demoralized by Mr. Truman's victory that it saw no way of jamming the gears of his legislative program. It was ready to con-

cede that by September the Democratic platform would be the law of the land. Then weeks and months went by and with every passing day the hopes of the opposition revived. On almost every point in his domestic program, the President was checked and frustrated. By the end of July, as we noted two weeks ago (AMERICA 8/13, p. 510) the Administration had attained only two or three of the dozen domestic objectives it had set for the 81st Congress. The wheel of Mr. Truman's fortunes was swinging downward again.

That was the signal for the opposition to repeat its mistake of last year. Supremely confident after its victory in the fight over the Taft-Hartley Act, it began to hold the President too cheaply. It started to believe that the 1948 election had been only a seeming defeat. After all, was not the coalition of Republicans and Dixiecrats still strongly entrenched on Capitol Hill?

And so it seemed, until, out of a clear sky, the House voted on August 11, by a huge majority, to raise the minimum wage from 40 to 75 cents an hour. No one had conceded the Administration a chance to get a 75-cent minimum. All the wise money predicted that the House would not possibly go beyond 65 cents. But the House did go beyond that, and many a Dixiecrat and many a Republican voted for the bill. True, there was an element of compromise. Some 1,160,000 workers were removed from the protection of the law and this loss was very inadequately balanced by the addition of 155,000 workers in fish canneries and on air lines. And employees of commercial farmers are still denied coverage under the Act. But even so, the vote can be considered an Administration victory.

Almost simultaneously with this shock, the opposition was jolted by the news that the House Ways and Means Committee had reached agreement on a number of measures liberalizing the Social Security Act. Chairman Robert L. Doughton announced that the Committee had agreed to extend the coverage of the Act to 11,000,000 new workers—including employees of religious and other non-profit organizations—and to liberalize benefits from 80 to 150 per cent above present levels. To cover the increased costs, the wage base—the amount of income subject to the social-security tax—was raised from \$3,000 to \$3,600, and the tax itself was raised. At the present time, the worker and his employer each pay one per cent, and are scheduled to pay one and one-half per cent on January 1, 1950. In this provision, the Committee made no change, but it voted to raise the contributions from one and one-half to two per cent a year later, and to two and one-half per cent on January 1, 1960. The tax would reach the maximum level of three and one-quarter per cent on January 1, 1970.

The changes thus recommended represent a substantial victory for the Administration. Should the Congress add a 75-cent minimum wage, a liberalized Social Security Act and some kind of non-controversial Federal aid to education to measures already enacted, President Truman will have pushed through a much larger part of his program than the opposition, or anyone else, thought possible a month ago.

Teach parents to teach sex

She had read all the latest books, had our progressive young mother. All her up-to-the-minute (or second) knowledge about the lovely facts of life was just ready to spill over when young Johnny should ask his first question about sex. Well, came the day—"Mom, where did I come from?" Alarms and excursions! Trumpet calls, crashing guns, whistling bombs—this was D-Day! She explained all—but all!—carefully and patiently. At last it was over. "Now, Johnny, do you understand? Is it all clear to you?" A big sigh, and a bored little voice saying: "Oh yes, I guess so, but gee, all I really wanted to know is where I came from, because Pete next door says he comes from Jersey City."

Do you know a better comment on all the current discussion, puzzlement and head-scratching about how and where to teach sex to our youngsters? The problem is not, of course, a laughing matter, nor does the little story solve much. It does, however, point out a fact that is largely ignored by men who are energetically and with all the good intentions in the world trying to solve the problem by producing sex-education films, some to be shown directly to young people, some for parents and teachers.

The largely-ignored fact is this. Sex instruction, as far as possible, must be kept where the very nature of the family demands it be kept—in the home. But not all parents know how to go about it. They, far more than the children, are embarrassed; they don't know the proper vocabulary nor the proper psychological moment. Therefore, the simple and quite obvious solution would seem to be to place the overwhelming emphasis not on teaching children the facts of sex, but on *teaching the parents how to teach them*.

True, some of this is being done. Some of the films mentioned above are for showing to parents. Most of these, however, are for the parents' own instruction and not designed to make the parents teachers within their own homes. If the sex-film producers would not worry so much about the children, but concentrate on those who bear the responsibility, they would be really striking at the root of the problem, and would, incidentally, avoid much of the opposition they arouse. Their intentions may be pure as a baby's stare, but the suspicion (by no means confined to Catholics) will not down that they are doing youngsters a moral disservice.

Of course, the problem of teaching the parents to teach is not all simplicity, either. Who will do the teaching, and what will be his ethical and religious approach? Granted these difficulties, it is still easier to help a homogeneous group of parents do their job well than it is to approach the children directly.

Sex education? Yes, by all means! The Church (is this news to you?) has never opposed it—it *has* opposed *types* of it. The best type, because it's what God and nature indicate, is through parents who can and ought to be helped to do the job calmly, efficiently and lovingly. Educators (Catholic as well as others) haven't begun to scratch the surface of this problem in *adult* education.

Crisis in Indo-China

It is disconcerting enough that the State Department White Paper has left China to the wolves. It is more disconcerting that in scrapping our present policy the White Paper has left us without a Far East policy at all. Apparently the only decision the Government has made is to replace our diplomatic corps in the Far East with top-flight career men. The danger now is danger of Soviet-inspired-and-directed Chinese expansion to the South. Such expansion is a distinct possibility. Secretary of State Acheson's five basic principles, which are to govern our new policy, as yet undetermined, intimate as much. We are for peace and security in the Far East. Just how we intend to maintain them is not clear.

The point at which to begin discussion of Chinese communist expansion into Southeast Asia is the construction of the Burma Road in 1938. Previous to that time the history of communications in China had been the history of penetration into the interior of China itself. The construction of the Burma Road marked the first push outward by the Chinese to a foreign country. True, the road was intended to be a life-line bringing desperately needed supplies and munitions into a country harassed by an invader. The present catastrophe in China changes the picture. The Burma Road has become China's doorway for communist expansion into Southeast Asia. This brings other countries into focus: Burma, Thailand and notably French Indo-China.

The Indo-Chinese border lies just south of the provinces of Yunnan and Kwangsi, about 450 miles from the city of Canton, which is next on the Chinese communist agenda. The same catastrophe that has overtaken the neighbor to the north now faces Indo-China. Her incredibly rich resources of strategic materials, including rubber, zinc and tin, make this country of 24,000,000 people more valuable from our standpoint than India or China.

At the moment, both militarily and politically, there is a heavy atmosphere of crisis in Indo-China. The western provinces of Laos and Cambodia are safely in French hands. The whole eastern seaboard, however, including the provinces of Annam and Cochin-China, which enjoy the status of free states within the Indo-Chinese Federation and French Union, are communist-dominated. Because France hesitated for a year before ratifying a treaty with the Emperor Bao Dai, the Nationalists have lost faith in France. They have gone over in large numbers to guerrilla bands under Moscow-trained Ho-Chi-minh. The guerrilla broadcasts are more and more suggestive of the party line. On-the-spot observers maintain that, though the situation is bad, there is room for optimism if action is taken promptly.

The United States is obviously in no mood at the present time to back a Pacific Union. Europe as the first line of defense has top State Department priority. Yet we are pledged to encourage and support efforts that will help to maintain peace and security in the Far East. There is room for assistance in the economic sphere, since Indo-China is so rich in strategic materials. The United

States needs stockpiles of such materials. By buying large quantities the United States can stabilize the prices of these commodities. The idea is British, but it has also been advanced by Bernard Baruch as providing a relatively inexpensive means of bringing order out of chaos. Large-scale buying in colonial areas helps to stabilize the economy in these areas. The British proposals, which will be discussed at the Anglo-U. S.-Canadian financial talks next month, are aimed at relieving the dollar shortage, but if such a plan will help bring peace to the Empire, surely a similar plan will help bring security to Southeast Asia. Communism does not flourish in a country that is economically sound.

Merger for veterans

By taking a stand against bonus legislation the American Veterans Committee and the American Veterans of World War II strike a very good note in announcing their proposed merger. Veterans feel keenly the force of arguments that stress the value of ready cash in their hands. Yet an undetermined number of ex-servicemen also understand that their own vast numbers preclude the safe granting of a general bonus. They understand, too, that a bonus means bureaucratic organizations to sort out claims and distribute money. Hence taxes, to pay the bonus money, and to meet the added expenses of administration. In the long run the taxpayers (including the veterans) and the nation are the losers.

The joint statement on the proposed merger issued on August 13 by Harold Keats, national commander of AMVETS, and Gilbert Harrison, national chairman of AVC, reveals a keen understanding of the problem:

We are agreed that veterans of World War II should have a strong single organization of their own, one which works for the good of the nation rather than for a specially privileged group of citizens. . . . More important, perhaps, we both believe the old-time "grab philosophy" of the professional veterans is a serious economic threat in today's world.

Both organizations hold, of course, that disabled veterans and the widows and orphans of veterans should continue to receive government aid. They hold also that benefits to help veterans adjust themselves should remain in force. Bonuses, however, are ruled out. Both prefer that the organized veterans of World War II concern themselves with the welfare of the nation as a whole and with the welfare of the veterans as citizens.

Figures quoted by the two organization heads are significant. There are about 15,000,000 veterans of World War II. The fact that 11,000,000 have joined no veterans' organization can be interpreted, according to Mr. Keats and Mr. Harrison, as a sign that veterans as a group are not out merely for what they can grab.

Mr. Keats stresses that communistic elements in the AVC have been eliminated; and the merger, yet to be voted on by the members in their conventions, emphasizes the opposition of the two groups both to Communists and to rightist reactionaries. The whole matter merits enthusiastic watching by all unattached or dissatisfied World War II veterans. The proposed merger looks good.

Russia's POW's are graduating

Harold C. Gardiner

A RECENT NEWSREEL showed some blood-chilling shots of Japanese prisoners of war returning home. Some 10,000 of them, returning from four years in Soviet prison camps, had apparently been so thoroughly indoctrinated with communist dogma and zeal that they marched in a compact body, waving red flags, saluting with the clenched fist and singing the *Internationale*. They did not riot, but they staged a sneering and ominous passive-resistance strike against boarding trains to their dispersal centers. On the screen they gave every evidence of being a well-disciplined, dynamite-loaded gang of convinced Communists, who knew exactly what and whom they hated, what they wanted and, given the opportunity, what ruthless means to take.

The report of this sinister return of POW's to Japan was duly reported in the U. S. press. The same press also followed up this report with some observations that, after all, these Japanese probably were not really converted to communism, but simply had had to pretend to be in order to get out of the Russian prison camps. The so-called indoctrination, it was hinted, had not taken with the Japanese, but the prisoners had been good enough actors to pretend that it had in order to win freedom.

This, it seems, was wishful thinking by the U. S. commentators. First, it overlooked the fact that the predicated clever acting of the ex-POW's did not have to be continued after they got home. They may have had to profess deathless love for Marx and Stalin to get out of the prison camps; they certainly did not have to flaunt it in the streets of American-occupied Tokyo. Second, soft-pedaling the conversion of these Japanese POW's to communism ignores a Soviet policy that is becoming more clear-cut. It also blinks the fact that Soviet policy is, and logically has to be, utterly and without the slightest scruple, ruthless and single-minded. It aims to turn people, as individuals and by countries, into Communists by whatever means—and the shaping of helpless POW's to the communist mold is one means. Has that means been used? Here are some facts on which to judge.

First, it has always been a puzzle why Russia has detained so many POW's. Even on a semi-starvation diet, war prisoners in the hundreds of thousands cost money. It has long been charged that Russia more than realized on such an investment by using the prisoners as cheap labor. Although there is some truth to the charge, it seems the truth has been exaggerated. With ten million or more of her own citizens in slave-labor camps and the fearsome means always at hand to impress millions more if needed, what would some hundreds of thousands of prisoners mean? It becomes clear that Russia was look-

Are they putting on an act, these Japanese prisoners of war returned from Russia, or has the communist indoctrination really "taken"? Father Gardiner believes it rather improbable that the Soviets let anyone graduate from their indoctrination school until he really earns his C.C. degree—Convinced Communist.

ing for more than merely cheap labor; she was looking for recruits to the unholy cause.

No one knows how many Japanese prisoners the Soviets hold. Tass, the Russian news agency, claimed in late May that, of an original 594,000, some 70,000 had been freed in 1945 and 418,116 had been returned home by May 1, 1949. On June 20 the same Tass declared that the "remaining" 95,000 would be sent back by November. The United States and Japan both charge that Russia still holds 400,000. Whatever the figure may be, the plain fact is that Russia has not lived up to the terms of the agreement signed between herself and the United States in June, 1947. Under this she was obliged to send home 50,000 Japanese a month.

Even if only 95,000 prisoners are left and all are returned to Japan, it seems evident that among them will be a fairly large and hard core of men who have been drilled into a firm conviction that communism is the answer to Japan's needs. Now that the United States is turning more and more of the government of Japan back into civilian hands, these converts to Marxism will multiply the woes of Japan's incipient democracy. Their numbers may not be sufficient to swing an election, but they will be on hand and can be counted on by Moscow to keep the political waters troubled.

To judge Moscow's tactics adequately, one must keep one's eyes on many trouble spots at once. What crops up in one corner of the world may not seem very significant, but when the same picture is repeated in several other places, one begins to suspect the same artist wielding the brush. So it was when the camouflage of "agrarian reform" was employed by the Chinese Reds to hoodwink the all-too-easily deceived Western commentators and policy-makers. "Agrarian reform" had been the spearhead slogan of the Communists in Europe so often that the mere slogan should have been a tip-off as to what the Chinese Reds were after. Likewise, in this matter of prisoners of war, when we see the Japanese pattern being repeated in other countries, we are justified, it seems, in concluding that it is no mere accident; that it is a part of the Soviet crusade to communize the world.

In what other countries is the pattern beginning to shape up? In Germany, for one. There the same uncertainty exists about the number of prisoners still retained by Russia. In March, 1947 Moscow stated that 890,532 German POW's were held. By April 1, 1949, according to Russian figures, only 197,680 remained. American officials have never accepted the Russian figures as even approximately correct, and some U. S. and German sources claim that as many as 1,500,000 Germans are still held in the USSR.

The German picture, then, parallels the Japanese in that respect, and it begins to show the same evidences that German prisoners are being returned for a purpose. German POW's who were returned shortly after the repatriations began were half-starved and ill. In 1948 as high as forty per cent of the returnees were reported by U. S. medical officers as undernourished and in need of immediate hospital treatment. Reports from Germany now say that, since the beginning of 1949, returning Germans are surprisingly well-fed and healthy. To date there has been no open or concerted show of militant communism among them, but both U. S. and German officials are convinced—and say so—that a good number of the ex-POW's have been thoroughly indoctrinated and are sturdy Party members and organizers.

One reason for this suspicion is the way so many of the returned Germans have been swallowed up in the large industrial centers after having spent very little time with their families in the rural areas. They haven't seen those families in six or seven years, and the population trend in Germany, what with housing and food deficiencies, is from the cities to the land. Despite these two inducements to follow a rural life, it is the industrial centers, where communism flourishes more than any place else in Germany, which attract the recent waves of homecoming prisoners. This has officials in the Western zones so worried that special scrutiny is now being given to German POW's from Russia who apply for police jobs.

What does Moscow expect these converts to the cause to do? Well, Germany will be divided for a long time, and it is while the division lasts that Russia has to build up centers of communism and spread the general pro-communist line. Inflamed by their indoctrination and with their good health as proof of how well their Russian captors treated them, they will be able to undo some of the harm done to the communist cause by the stories of the earlier maltreated prisoners. Russia has seen the folly of that earlier policy, and it is becoming evident that she is acting in Germany as she is in Japan—no more wrecks will be repatriated. The wrecks still in her prison camps will remain there and will never be heard of again. Returnees will be healthy and able—and Communists.

In Austria the pattern is less obvious—most Austrian POW's seem to have been returned home before the Russians embarked on this indoctrination policy. Even so, Austrian officials, looking forward to the elections on October 9, are conscious of the fact that communism may well take an upswing because of the votes of about one million new voters, of whom 320,000 are ex-POW's returned mainly from Russia. How many of these were successfully indoctrinated in communism before their release remains to be seen. The elections will be a good indication of whether or not the patterns discernible in Japan and Germany will take shape in the European country that has most successfully resisted the incursions of the Red plague to date.

It is now too late to do anything about it. The UN might, for the record, take a strong stand at the next General Assembly and demand the immediate return of

all prisoners of war. Even so, Russia would very likely ignore the mandate, and, even if she obeyed, the dirty work has probably been done. The indoctrinated prisoners would be released; the others—well, who knows for certain whether they are prisoners or not, or ever have been?

These remarks, then, will not stir anyone or any country to effective action. It does seem, however, that they constitute an interesting and perhaps vital footnote to history; that they add up to another little brush-stroke in the total picture of the utter and complete communist subordination of means to ends. The end is absolute world domination by communism. The means? Anything at all: tyranny, lying, judicial murder, war on religion, the liquidation of stubborn POW's and the return of malleable prisoners at long last to their homes, there to act as traitors when the time is ripe.

Western Europe's manpower problem

Clement H. de Haas

MOST PEOPLE SEEM TO THINK that, as far as manpower problems are concerned, Western European union means free movement of labor throughout Europe. The idea is certainly controversial. Some think that it would be a very good thing; but millions of workers would regard it as a threat to their standard of living. Manpower is like the other problems involved in Western European union. Those who discuss unification can be divided into two groups, which might be called the doctrinaire and the practical. The doctrinaires believe that national barriers are in themselves the main cause of Europe's present weakness. If national barriers can be removed, they say, natural economic and political forces will operate so as to produce the best possible result. In their opinion, the trouble at the moment is that these natural forces have not a big enough area to work in. This, I believe, is the general attitude taken by many of the people who want a European federation and a European customs union.

Proponents of union would like all the European governments to remove existing restrictions on immigration and emigration. If this were done, they claim, labor would move freely throughout Europe in response to economic demand, and manpower would ultimately be so distributed that all Europe's resources would be exploited to the maximum.

This doctrine is extremely alarming to the workers themselves—and particularly to the more prosperous

Clement H. de Haas, who studied economics and political science at London and contributes regularly to British Catholic papers, is at present pursuing further studies at the Catholic University of Nymegen, Holland

workers. If it were applied, they say, people would tend to move out of the countries where the workers' standard of living was low, or where they were unemployed, into the areas where the workers were well treated and fully employed. Trade unionists in France would be haunted by the fear that a million poor peasants from Italy might arrive, ready to accept wages and working conditions that Frenchmen would not tolerate. By every means in their power the trade unions would resist such a possibility.

In practice, however, though the removal of national barriers would stimulate a trend in this direction, many material and psychological obstacles to movement would remain. Poor men cannot afford the cost of migrating over great distances, whether national frontiers intervene or not. Even starving people are slow to move into regions where the climate and social conditions, not to speak of the language, are different from their own. And it is no use for workers to move into an area if there is no housing prepared for them.

The conclusive argument against the doctrinaire view is that free movement of labor would not necessarily improve the distribution of European manpower.

Manpower cannot be treated simply as a factor in an economic equation. Manpower consists of human beings, often acting for emotional reasons. Even when they act rationally, human beings may act on wrong or inadequate information. There is no reason whatever to think that, left to themselves, workers in an area stretching from Iceland to Sicily would move naturally in the right numbers to just those places where the economic need for their particular skills was greatest. Even if by some miracle they knew exactly where to go, some public body would have to finance their movement and prepare their reception and training.

In any case, there is no conceivable way by which at the moment all the workers in Europe could be given employment. The Manpower Committee discovered that even if all present manpower deficiencies were fully met, there would remain over two million unemployed workers, chiefly in Italy and Germany. The main result of loosing these unemployed workers on the European manpower market could only be to depress living standards in the other parts of the area. There would be no net gain in production to the European community as a whole. On the contrary, in those European countries which are today producing most efficiently—Scandinavia, Britain and the three Benelux countries, for example—the labor forces are balanced in structure. That is to say, there are, broadly speaking, the right proportions of professional people, skilled workers and unskilled workers. Such countries can gain by immigration only if the flow of immigrants follows the same structure. If vast surpluses of unskilled workers were injected into their manpower forces, this delicate balance would be upset, with disastrous consequences in social unrest and economic dislocation. The answer to Europe's manpower problems will not be found simply in the removal of national barriers to migration. But this does not mean that Western European union will not help to make the problem less acute.

If we are prepared to abandon the doctrinaire thesis that national frontiers are the main cause of Europe's manpower problems, there are many ways in which co-operation can help to solve them. Two separate problems call for solution. First, there is the failure to exploit existing natural or industrial resources through lack of manpower. Next, there is the failure to exploit existing manpower through lack of capital—a failure leading to a mass unemployment as disastrous from the human as from the economic point of view. Sometimes, however, unemployment is deliberately accepted by governments as an instrument of policy. Many governments are prepared to accept a large pool of unemployed as a necessary evil which has real economic advantages. European cooperation in the manpower field will be limited until all governments give the same priority to the maintenance of full employment. But even if agreement is not reached on this question, governments can agree to eliminate unnecessary waste of resources when the manpower needed to exploit them is available somewhere in Europe. Success in this more limited field will require even more planning and state intervention than is often realized.



From an economic point of view, immigration is an investment. Generally speaking, however, only the state can afford the high cost of this investment. In addition to the cost of movement, the immigrant requires housing and training before he can begin work. In France, for example, the equivalent

of five years work by an unskilled laborer is required before one immigrant can enter production. If migration is on a large scale, this capital cost, as we would expect, must usually be paid by the state which receives the immigrant.

On the other hand, the receiving state will benefit at the outset if the immigrant is a young worker, since he will immediately contribute to its social-security schemes, although the state has not contributed to his education and upbringing. On balance, just the same, every immigrant worker costs the receiving state a large capital sum. Large-scale migration of workers between one country and another must be considered as an economic transaction, as something analogous to a commercial agreement. It is obvious that, in view of the capital cost, no modern European state will accept only those foreign workers who can fill specific manpower deficiencies for which native workers are not available—unless there are, of course, overriding political reasons. This is not the case in an underpopulated country with a rapidly expanding economy, like the United States up to 1914. Such a country can, without any state intervention, find work for immigrants almost as soon as they arrive. In Europe that era has gone forever; so a more rational distribution of manpower in Europe will require the most careful national and international planning. And, apart from very urgent special cases, European manpower problems

cannot be dealt with until Europe's plan for production is more fully developed. Moreover, even when the known manpower needs of Europe have been met, there will remain the basic demographic problem.

Europe as a whole—in certain areas in particular—is overpopulated in relation to the work now available. This is a problem which cannot be solved simply by transferring populations within Europe. Emigration to other continents might be the solution, as it was in the past; but it is very doubtful whether sufficient outlets will be available overseas to absorb most of this surplus manpower. In my opinion, the real solution is seen only if we turn the problem upside down. Instead of moving the workers to the work, we shall have to move the work to the workers.

Great Britain is already practising this solution. The British Government tries to locate new industries in the areas of chronic unemployment. In the United States the same solution was employed under the New Deal—the Tennessee Valley Authority is an excellent example. Through it the U. S. Government saved tens of thousands of workers from poverty and unemployment.

It is in this plan, in my opinion, that Western European union can achieve results impossible for separate national governments. A plan for the development of southern France, for example, would drain one of the worst reservoirs of unemployment; and would benefit Europe as a whole, both economically and politically. Is it too

much to hope that at long last the European governments will give cooperative consideration to such opportunities when they are planning new capital expenditure?

One industrial development especially may facilitate this plan. Synthetic materials are making industry much less dependent on local natural resources. It is much easier now than ever in the past to locate industry according to the existing distribution of manpower. Still, even in view of this, Europe cannot finally eradicate waste of manpower by such methods without spending more than she will be able to afford for many years to come.

Through Western European union, an approach to a solution of the problem can be made. The first need is for careful international planning to eliminate unnecessary labor deficiencies. Where these exist, national barriers to movement can be lifted to allow immigration as required. But the European countries are most unlikely to remove indiscriminately and at once all national barriers to migration of labor. It is highly doubtful whether such action would produce any economic benefit to Europe as a whole; rather, it would probably reduce present standards of living and create resistances fierce enough to wreck the whole fabric of European cooperation.

In the long run, it will probably be less through abolition of national barriers than by new capital development that Europe will mop up its areas of chronic unemployment.

The whole law and the prophets

Molly Moran

TO FULFILL the whole law, the headlines of Catholic newspapers carried some heartening messages last September: "Largest Enrollment Noted in Archdiocesan Schools" . . . "Diocese Schools List Record of 30,855 Pupils" . . . "There Will Be 2,947,600 Students Enrolled in Catholic Schools, Colleges, Seminaries, This Fall" . . . "214 Elementary Schools Register Over 132,000 Boys and Girls; 49 High Schools Educate Some 21,000 Students." These were some of the statements read with satisfaction by Catholic educators.

While the McCollum decision on released time for religious instruction was affecting thousands of other children in the public schools of our land, school superintendents could accept with gratification the news items showing record attendance in Catholic institutions. It might be well now, some five months later, to consider the present enrollment of the very schools that made the September headlines. What would be the answer of each Reverend Principal if he were asked how his census on February first compares with his September census?

Twenty years of teaching high school in various parts of New York State is the background from which "Molly Moran"—it's a pen name—writes her article. She shows us the tragedy of the child who is ill-used or misunderstood at home, and misunderstood at school, and pleads for an active and understanding charity in every teacher.

Undoubtedly many would say: "Loss is inevitable; of course, we have lost four or five. That is expected in the long run." Is it? Where have these four or five gone? Why did they leave? Have they joined the great unstructured in the schools where one may not mention God or His commandments? Granted, too, that there are only five lost from a particular school in an archdiocese; supposing there are 300 schools in that particular area, where are these 1,500 totaled from the "only four or five"? The heart of this matter is great and deserves consideration.

The following is a true picture of why some students left Catholic institutions in the East during 1947-1948. No one school, no one religious community is to blame. It happened in schools manned by brothers and priests; it happened in academies and lower schools, supervised by nuns. The question is: "Should these boys and girls now be in public schools?"

Here are the facts. Ellen came late to school repeatedly. She was what some would call, at first glance, "a glamour

girl." What the teachers did not know was that Ellen's mother had been three months in a local hospital; that Ellen's father was a non-Catholic too ready to withdraw her on the slightest provocation; that Ellen had two younger sisters at home who had to be readied for school, too, before eight-thirty. In addition, Ellen played the requiem masses at her parish church to add to the family income in this hour of need. After school, Ellen visited the hospital to comfort her mother; went home to cook dinner; cleaned the house; ironed dresses for the younger girls; retired late and jaded. This had gone on for months! In her school, Ellen was merely one of 1,500 girls who received superb instruction. The nuns, overburdened with class work, had neither time nor higher approval to get to know how their girls lived outside class hours.

One day, Ellen in her haste to get to class forgot to report tardiness to the principal. Later in the day she passed the principal in the hall with an averted look, aware now of her morning error. The girl was called to order for lack of respect. There were sharp words, tears, finally a suspension until Ellen's father would come to school. Her non-Catholic father would, of course, not go to the convent school to adjust matters; within two blocks of home there was a public school where he had gone in his high-school days. Ellen was duly registered; there were only 1,499 on the academy census; authority had now been maintained—or had it? Were this Judea of long ago, would not the Master have left the 1,499 who observed all rules and have gone forth after one seemingly erring Ellen?

Ellen is only one. There are Marjorie and her brother Billy—each at a different Catholic high school in September, 1947. At home there were four younger children for Mother's care, and now God was to send the seventh child. There was a jitteriness about Marjorie, a boldness about Billy, that teachers could not understand. Had they made a call at the Marjorie-Billy home, they *would* have understood. Here was a harried mother; an over-indulgent father; the problems of adolescence left to the teen-agers' own solving; too many free hours on the streets and subways; too little time spent in the crowded home. It was a perfect set-up for trouble—or for a tactful word by an understanding teacher. The tactful word was not spoken.

Today, both the youngsters through repeated minor truancy faults have been added to the delinquent lists in two different penal institutions. Billy rode a stolen automobile on one of his truancy jaunts and succeeded in causing a quite serious accident. Marjorie, unwise in the ways of the world, received a stolen bracelet from another truant and pawned it for spending money one day when she should have been in school. Some would say that mere justice has been done. Does anyone believe that a little time, thought and Christian charity might not have kept Marjorie and Billy on the rolls of two very respectable high schools?

Ellen, Marjorie, Billy—if only three were all. There is David also. Teachers called him "villainous"; he was a hero at heart. David's mother—young, pretty, weak—

frequented night clubs and day grills of fashionable repute. They were places of danger for her. She just could not take a highball and be respectable. Many a night David went seeking her; many a night, through love, he led his tipsy mother home. Came the day on the bus when some callous twelve-year-olds said: "Let's watch David's mother come out of Bill's Grill." David fought them one and all in blind fury, was evicted from the bus, reported to his school principal by the driver. Dismissal from the school for high disorder in lowering the school prestige followed. David ended happily in another Catholic school where a principal of broad vision accepted him without too much red-tape—requiring merely the proper permission from the local school authorities.

Then there is the case of little Anne. All her relatives for generations had attended the convent school. All the nuns knew grandmother, aunts, cousins who were very superior to Anne. They had all been trim, neat, orderly "convent girls." Anne, too, in the lower grades had made "A" in neatness; but in the fifth grade she became disorderly in appearance—soiled cuffs, no collar, broken shoe-laces. Too often she came to school with her face all dirty and stained with tears.



One morning the Sister decided things had gone too far. She would have to act. Here was Anne with tossed curls, spotted uniform, ripped stockings. "An untidy girl does not stay in Five A," said Sister. So Anne went forth. What Sister did not know was that drink had invaded Anne's home, too. In terror, the night before, she had slept, clothes on, behind a davenport in the living-

room. School should have been her solace. In desperation, Anne went to her paternal grandmother, a stiff non-Catholic who had often deplored convent-school training. Anne now is spic and span each day. She attends a fashionable non-Catholic boarding school where her paternal grandmother pays the fees. She does not attend Sunday Mass; she learns no catechism. However, her curls are trim; her shoes are polished; her cuffs are stiff and clean. So simply can a child be lost to the faith.

All teachers today need vision. All teachers today need to be reminded frequently to read Saint Matthew, Chapter Eighteen. Then they will not forget that these children have angels that go back and forth daily to the throne of God. Moreover, they will never despise one of these less fortunate children; their thoughts will be with the guardian angel, who always sees the face of the Father in heaven.

In a quiet hour at the beginning of the new semester, each and every teacher in a Catholic school should examine his record to see if even one less student on the list since last September means that somehow this Christian teacher has not fulfilled the whole law and the prophets.

Dublin letter

Since my last letter the stream of Irish life has been running smoothly, and the social and political weather has been fair. So I shall turn once more to literature. Of that there has been plenty. For some reason or other it has, in the past six or eight months, taken principally the form of biography. It is as if our writers had all suddenly taken it into their heads to look around for some Irishman or woman to put into a book. In a previous letter I mentioned the biography of Kevin O'Higgins and the autobiographies of Seamus Fenton and John J. Horgan. Now we have Lennox Robinson writing a pleasant life of Dermot O'Brien, painter and one-time President of the Royal Hibernian Academy.

Next come biographical studies of two famous men of letters—Yeats and Shaw. Needless to say, they are not the first that have been written. *W. B. Yeats: Man and Poet*, by A. Norman Jeffares, uses hitherto unpublished manuscripts of the poet containing some interesting revelations. In that respect and in its charming illustrations this new biography may have a certain advantage over the well-known work of J. M. Hone. Mr. Shaw, in his old age, has decided to try his hand at a little bit of autobiography. He calls it *Sixteen Self-Sketches*. Not for the first time do we hear what Shaw thinks of Shaw.

The three next biographies are linked together by well-known events in Ireland between 1783 and 1803. The first is a biography of Lord Charlemont, *The Volunteer Earl*, by an Ulster writer, Maurice James Craig. Charlemont was the descendant of one Toby Caulfield who under James I had been "planted" on 25,000 acres of Irish land. When the Volunteers were organized to wrest from the British Government freedom of trade and legislative independence for the colonial government in Ireland, Charlemont was chosen to command them.

The *Emily Duchess of Leinster*, whose Life has been written by Brian Fitzgerald, was the mother of the patriot Lord Edward Fitzgerald, one of the heroes of '98. That fact, however, is little more than an incident in the life of a mother of twenty-two children who, on the death of the Duke, married their Scottish tutor. The chief interest of the book is its picture of society life in eighteenth-century Ireland. Very different is the third biography of the period, the story of Robert Emmet, executed in 1803 for his ill-fated rebellion. It is by Helen Landreth, author of that beautiful book, *Dark Rosaleen*, and is entitled *The Pursuit of Robert Emmet*. Miss Landreth has produced a work which is the fruit of long and painstaking research.

The lives of Bishop Berkeley of Cloyne, by A. A. Luce, and that of George Farquhar, by Willard Connely, have nothing in common except that both are of the eighteenth century. The former is known in Irish history by his book *The Querist*, a volume of pertinent questions about the politics of his day, and in the history of thought by his peculiar philosophy. This life is written as a companion to the nine-volume edition of Berkeley's works which Dr. Luce and Dr. Jessop are at present editing. Farquhar was an actor and dramatist who adorned, more or less, the twilight of the Restoration Drama.

Last year Prof. Denis Gwynn, now of University Col-

LITERATURE AND ARTS

lege, Cork, published the second edition of a *Life of O'Connell* which, the reviewers said and not without reason, was likely to remain the standard work for many years to come. Yet this year has already given us two new books about O'Connell. One of them, *O'Connell Calling*, by J. J. O'Kelly, is an enthusiastic eulogy of the great man as a Christian benefactor and a patriot—which he certainly was. The other consists of *Nine Centenary Essays*, edited by Prof. Tierney, President of University College, Dublin. Two more, added to the score or so of lives of O'Connell that have been published, enhance the fame of the Liberator.

A similar collection of essays by different hands, dealing this time with Dom Columba, has been published by the Benedictine monks of Glenstal Priory near Limerick. One further little biography, and a charming one, must be fitted in here. In this year's Wolfe Tone Annual, Mr. Brian O'Higgins, best known in America probably by his Christmas cards, relates his life under the title *My Songs and Myself*. A book of collected biographies has been given us by Dr. Richard Hayes in his *Biographical Dictionary of Irishmen in France*, a truly wonderful record.

There is one other book that I must add though it is not biographical. It is *They Built on Rock*, by Diana Leatham, published by the Celtic Art Society, Glasgow. It is the story of "how the men and women of the Celtic Church carried light to the people who dwelt in the Dark Ages." The author is a non-Catholic but her book has been highly praised, with slight reservations, by Catholic reviewers.

STEPHEN J. BROWN

Little things

Today I set to straightening my house
Which you have so disordered. Now my hands
Move deftly through possessions I espouse
To decency forever. To those lands
You fancied so, I joy that you have gone,
For mine shall be a proper cottage now.
My plates show gleaming faces one on one;
A clean cloth for the table I allow;
Fresh flowers . . . but not lilacs . . . there will be.
And now the drawers . . . a ring . . . a plait of palm,
A book of verse inscribed most tenderly . . .
A pink sea-shell . . . see how my hands are calm!
(But, oh why is my heart disordered so
At little things you gave me long ago).

MARY LUKAS

More than thrillers

MANY DIMENSIONS WAR IN HEAVEN

By Charles Williams. Pellegrini & Cudahy. 290p. and 308p. \$3 each

Not enough stout Cortezes of literature in the United States have climbed the peak in Darien and discovered Charles Williams. Those who have cannot resist tearing their eyes away for a moment from the enchanting view, glancing back over their shoulders to the vanguard still on the lower slopes, and shouting "hurry on up—the view is wonderful."

Four of Mr. Williams' novels have been published in this country (he was an English novelist, poet, critic who died last year). The first two, *All Hallow's Eve* and *Descent into Hell*, have been noticed briefly in these columns, but I must apologize for the brevity. They deserved better of me, and I should like these remarks on Mr. Williams' last two novels to be considered as applying, and for much the same reasons, to his earlier twain.

There is little advantage to be gained by trying to outline the stories of these books. The first under consideration here concerns a marvelous stone, said to have once adorned the crown of Suleiman, one "of the world-shakers before the Prophet" Mohammed, which is endowed by God with preternatural powers of transporting people forward or backward in time, space and thought. The second novel centers around the Holy Grail, the chalice Our Lord used at the Last Supper, which is found, with startling results, in an English country church.

In both tales a group of selfish and evil men try to wrest the instruments of God's power out of the hands of their often bewildered but ever pure-intentioned protectors and to use them for their own diabolical ends. The ends are truly diabolical, for in both cases the human wrong-doers are in league with the forces of Satan. God's grace comes to aid of simple, sound human decency, and the evil clique is routed.

Now, all that sounds like a sort of glorified ouija board between covers, but not so. First of all, Mr. Williams has an uncanny knack of making this world of preternatural forces very consistent and convincing (he did the same in the two earlier books with regard to some shadowy border-lands between life and death). Grant him his suppositions, and his logic carries you along. Second, though the dialog and situations get somewhat fuzzy at times in metaphysical meanderings, there is always to be discovered the penetrating phrase of insight into spiritual truth, such as one finds in the works of C. S. Lewis.

But the truly noteworthy thing is something that Mr. Williams carries off even better, I believe, than C. S. Lewis—the quality of religious awe. One feels that the omnipotence of God is a vivid reality to him, so real that he can see how it would or might manifest itself through the inanimate creatures over which the powers of good and evil are waging their titanic battles. The result is, I think, something of a sense-analogy to the virtue of the Catholic sacramental system, in which God weds his grace to material objects.

This is a new note, certainly for American readers of fiction. Catholics who find Williams to their liking will soon discover how much of his thought (though he was not himself a Catholic) is kindred and sympathetic to their own. He is, as T. S. Eliot says, one "who has something important to say," and he says it very cogently, indeed.

HAROLD C. GARDINER

Victoria—fancy and fact

THE MUDLARK

By Theodore Bonnet. Doubleday. 305p. \$3

"Idylls of Queen Victoria" might be an appropriate subtitle of this historical novel of nineteenth-century England, whose plot revolves about the Wheeler Case. Wheeler is a mudlark or urchin of the London slums. His story begins when he finds his way into the Castle of Windsor and takes a wide-eyed glance at Queen Victoria at dinner. This unpremeditated act and its far-reaching effects upon the Queen, the Prime Minister, the Grenadier Guards, a beautiful lady-in-waiting, as well as upon the scullery maids and other domestic employes of the royal household, makes up the story of *The Mudlark*.

Mr. Bonnet's novel can be acclaimed for the carefully drawn portrait it presents of Benjamin Disraeli. The Prime Minister becomes an attractive, full-bodied personality, in contrast with the historical presentation of him as an embodiment of wisdom and craft to the exclusion of all other personal characteristics. For entertainment *The Mudlark* contains some clever cockney dialogue.

The plot of the novel, however, is labored and thin, being a series of events that affect the respective lives of the characters rather than a plot in which the Wheeler Case is woven into a unified whole.

Mr. Bonnet has talent and ability—his dialogue and characterization are excellent—but the plot of *The Mudlark* is too weak to enable the author to display his ability as a novelist.

LYDIA C. GIGLIO

BOOKS

THE REIGN OF QUEEN VICTORIA

By Hector Bolitho. Macmillan. 437p. \$5

This excellent biography is allegedly based on new material in the form of some two hundred letters written by Victoria to the Empress of Prussia, some forty letters written by Albert to his tutor, and some new facts concerning the relationship between the Duke of Kent, Victoria's father, and his mistress, Madame de St. Laurent, indicating that the Duke possessed "a fidelity and a conscience unique among the Hanoverian princes." These revelations add precious little to previous knowledge concerning the Queen, the Prince Consort, and European affairs generally during the sixty-seven years of a prim and proper reign. Yet Victoria, for all her modest endowments, may still have something to say to a perplexed world.

Mr. Bolitho believes that a continuing interest in Victoria may be explained by our desire for spiritual values and domestic happiness at a time when both are in grave jeopardy. He is undoubtedly correct. While Victoria's court is a far cry from a Trappist monastery (where spiritual values burn brightly) and a somewhat formalized counterpart of Cana (which knew great domestic felicity because the Master was always an honored guest), a better acquaintance with a more orthodox age will be a nice tonic to many frustrated do-gooders.

Victoria's descendants numbered eight children, forty grandchildren and thirty-seven great-grandchildren before she died. The fortunes of each one of this family were very real to her; the choosing of their wives or husbands, their health, their education, their foibles of character and flashes of independent will were watched and advised upon, with increasing gentleness as the Queen mellowed with years. Grief, pride and anxiety were continuously bred among this vast family, so that Victoria's letters and journals reveal a pattern of family talk, mixed in with the greater affairs of government.

As Mr. Bolitho expertly and sympathetically portrays her, Victoria had few interests beyond government, her jealousy for the authority of the crown and the fortunes of her descendants. Science, literature and scholarship passed her by. She was excited by the advent of the telephone. Such inventions came to her as novelties, not as giant achievements from the regions of

science. She gave her name to an age of great intellectual enterprise which she did not comprehend. She was a stateswoman of fiery will and considerable wisdom, and an ambitious, devoted mother. She limited her interests to three fields—monarchy, government and family—and was formidable in each of them. Carlyle recorded the average view when he wrote, after sitting next to the Queen: "Impossible to imagine a politer little woman; nothing the least imperious; all gentle; all sincere . . . makes you feel too (if you have any sense in you) that she is Queen."

On the delicate question of whether Albert, a martyr to duty, returned Victoria's impassioned love for him, Mr. Bolitho is diplomatically silent. She failed badly in the upbringing of the future Edward VII. Her neglect of the Irish, whom she never liked, contributed greatly to the troubles of the nineteenth century. Perhaps the root of Victoria's obsession about the Irish was her fierce Protestantism, which often made her critical also of signs of sumptuousness in the Anglican Church. She gave her hand only once to Gladstone.

Despite all the details of wars and continental diplomacy, Mr. Bolitho keeps the dumpy, authoritative figure of Victoria in the foreground—where she belongs. His genial study deserves a wide audience.

JOHN J. O'CONNOR

Whitewashed villain

THE BORGIA TESTAMENT

By Nigel Balchin. Houghton Mifflin. 312p. \$3

Cesare Borgia, writing his own apologia for a foul and ugly life in *The Borgia Testament*, literally douses himself in whitewash by attributing his crimes to an objective policy deftly improvised by Agapito, his wily advisor, and Michelotto, the ever-ready executioner, thus absolving himself from both his policy and his crimes.

Why a pageant so rich, complex and significant as Renaissance Italy should be viewed through the eyes of a man as low as Cesare Borgia belongs to the unfathomable realm of mystery known as author's choice. In this instance, the viewpoint selected proved fatal. It ensured the failure of *The Borgia Testament* as historical fiction, for Cesare Borgia was too ugly in soul, too mediocre in talent and too blind in vision to know the currents and significance of his day. When Mr. Balchin chose to look at his canvas through those eyes, he bound himself by his own device to peer only into the cesspool of the era.

The novel consequently loses the rich flavor and atmosphere of the Renaissance. The social ferment, the

stirring of ideas, the impact of a rising science, the thrill of geographical discovery, the classicism of the humanists, the excellence of art, and the intriguing manners of the time, are lost in the filth of Alexander's court. Julius II, who liberated Cesare with contempt, was wiser in his own day than Mr. Balchin with the full perspective of history behind him.

Often in the book the political facts in the life of Cesare Borgia are presented accurately enough, but historical perspective is sacrificed for psychoanalytical subtlety. This in turn loads the story with a heavy burden of interpretation, which further impairs the historical flavor of the novel. No new light is thrown on the unlovely character of Cesare Borgia. Indeed, his character is swallowed up in the machinations of his henchmen. Without justification, he is presented as an ordained priest. He appears clearly only in the meditative moments when working on his autobiography, and in these moments he is Mr. Balchin in his study rather than the Cesare Borgia of history.

Alexander's character is the most successful thing in the book, but even here the slant is obvious. His vices are magnified; his virtues, few as they were, are reduced to the weak effusions of his vices. His unscrupulous simony,

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his unashamed nepotism, his wily intelligence, his easy charm, his gay immorality and his worldly tolerance are stressed; but his repentance is explained as a madness brought on by a cranial injury. Alexander's institution of the Angelus is dismissed as a cynical whim; his administrative ability and zeal for doctrine are ignored. His Bull for the spread of the faith in the New World is not even mentioned; his defense of papal dignity before Charles VIII is turned into a charade. No mention is made of his protection of the Jews and of his promotion of learning. The concourse of pilgrims to Rome in 1500 is presented as a corrupt herding of sheep to be shorn rather than as a remarkable demonstration of popular faith. A single indication of the complexity of Alexander's character appears when he warns Cesare that he is chasing after shadows and deserting substance when he ignores the reality of Christianity.

And so, *The Borgia Testament* does little service to the Renaissance. It merely plunges into the muck of a disgraceful period in Church history in which the vices of men were not strong enough to wreck the Church of Christ.

NELSON W. LOGAL

THE OASIS

By Mary McCarthy. Random House. 181p. \$2

When Swift wrote *A Tale of a Tub* he was promptly banished from court by Queen Anne. *The Oasis*, a slight little satire, which is as much persiflage as camouflage, hardly measures up to that highly controversial work, and I doubt if Miss McCarthy has ever been, or cares to be, admitted to St. James's. Nevertheless, certain self-esteemed personages among the left wing intelligentsia are going to feel pique when they read this high-handed *roman à clef*. Perhaps some of them will attempt to even the score by petulantly reviewing her book in their own periodicals. Others will do far better to ignore the arch jibes of this flippant chronicler who for reasons best known to herself has decided to give us the "lowdown" on her disenchanting parlor-pink and rueful-Red ex-cronies.

Miss McCarthy must have chuckled to herself as she blithely set about casting these frustrated Trotskyites and "irresponsible moralists" in the most ridiculous light possible. What better way to show them up, she must have soliloquized, than to portray them in the throes of self-government, organizing a Utopia on an isolated New England mountain-top. With the cards ruthlessly stacked against them, how can they help but fail in their experiment?

Miss McCarthy's satire is more than a little obvious here. First of all, anyone who has ever toyed with the idea of establishing a Utopian colony, with or without benefit of Marx or Engels, would have enough sense not to throw uncongenial souls together the way she does. Furthermore, she asks us to believe that this colony would have a chance of survival if human nature did not intervene, when all the time there is a wide split among the leftists who make up more than ninety-five per cent of the colonists.

Red-bearded libertarian editor Macdougall Macdormott, leading the purists, and wily political visionary Will Taub, leader of the realists, both have private axes to grind. In addition, there are countless ex-Communists, practising anarchists, middle-class liberals and crackpot reformers; writers, teachers, clergymen, students, editors, political theorists, some scatterbrained housewives and long-suffering, politically confused husbands, whose pride, not alone principles of decency and non-violence, must take a terrible fall when they are confronted with poachers in paradise who proceed to strip their strawberry beds.

Miss McCarthy, I think, makes a great mistake in choosing for her experimenters the kind of husbands, wives and families whose personal traits and domestic quarrels are perilously closer to fact than fiction. Exposure of their traits is meant to titillate the curious and aggravate the betrayed. Unfortunately this sort of jape leaves us very much in the same thankless position as one who unsmilingly waits for his companion to stop laughing at his own joke. Miss McCarthy's fun-poking is completely lost on readers who are not personally acquainted with the revolutionary élite she is writing about. And on this score readers can feel most grateful for being spared the ordeal, since she has made them out to be such a dull lot in her book.

This sort of political fable would sparkle more if Miss McCarthy's writing were less chilly and mannered. Hers is the cerebral approach—as though she originally set out to indoctrinate us with the theories and inconsistencies of the Marxists' complex framework, her human protagonists being of secondary concern. Judging by their brief appearance on the Elysian scene, they are perhaps most successful as symbols of an acute case of dialectic indigestion, an indisposition apparently prevalent among the ideologically befuddled today. Certainly Miss McCarthy is not immune. There is evidence on nearly every page here that she too is ailing from having once devoured the whole of the *Manifesto* during her perhaps Marxian heyday.

RICHARD McLAUGHLIN

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These books are reported by the stores below as having the best sales during the current month. The popularity is estimated both by the frequency with which the book is mentioned and by its relative position in the report.

- 1 THE SEVEN STOREY MOUNTAIN
HARCOURT, BRACE. \$3.50 By Thomas Merton
- 2 SEEDS OF CONTEMPLATION
NEW DIRECTIONS. \$3 By Thomas Merton
- 3 PEACE OF SOUL
WHITTLESEY HOUSE. \$3 By Fulton Sheen
- 4 BURNT OUT INCENSE
KENEDY. \$3.50 By Father Raymond
- 5 ROAD TO DAMASCUS
DOUBLEDAY. \$3 Edited by John A. O'Brien
- 6 LATE HAVE I LOVED THEE
PUTNAM. \$3 By Ethel Mannin
- 7 YOU CAN CHANGE THE WORLD
LONGMANS. \$3 By James Keller
- 8 GOD'S UNDERGROUND
APPLETON. \$3 By Father George-Gretta Palmer
- 9 GREATEST STORY EVER TOLD
DOUBLEDAY. \$2.95 By Fulton Oursler
- 10 CARDINAL MINDSZENTY
SCRIBNER'S. \$2.75 By Bela Fabian

Akron	The Frank A. Grismer Company	New York	Benziger Bros., Inc.
Boston	272 South High Street	New York	26 Park Place
Boston	Jordan Marsh Company	New York	Catholic Book Club
Boston	450 Washington Street	New York	70 E. 45 Street
Boston	Pius XI Cooperative	New York	P. J. Kenedy and Sons
Brooklyn	45 Franklin Street	New York	12 Barclay Street
Brooklyn	Mathew P. Sheehan Company	Oklaoma City	Frederick Pustet Company, Inc.
Buffalo	22 Chaucey Street	Omaha	14 Barclay Street
Chicago	The Ave Maria Shop	Philadelphia	St. Thomas More Book Stall
Chicago	166 Remsen Street	Portland, Ore.	418 N. Robinson
Chicago	Catholic Union Store	Providence	Midwest Church Goods Co.
Cincinnati	828 Main Street	Rochester	1218 Farnam Street
Cincinnati	St. Benet Library & Book Shop	St. Louis	Peter Reilly Company
Cleveland	39 East Congress Street	St. Paul	133 N. Thirteenth Street
Cleveland	The Thomas More Library and Book Shop	San Antonio	Catholic Book & Church Supply Co.
Culver City	220 West Madison Street	San Francisco	314 S. W. Washington Street
Dallas	Benziger Bros., Inc.	San Francisco	The Marion Book Shop and Lending Library
Denver	429 Main Street	Seattle	63 Washington Street
Detroit	Frederick Pustet Company, Inc.	Seattle	Trant's, Inc.
Detroit	436 Main Street	South Bend	96 Clinton Avenue No.
Dubuque	Catholic Book Store	Spokane	B. Herder Book Co.
Hartford	701 N.B.C. Building	Toledo	15-17 South Broadway
Hartford	815 Superior Avenue	Vancouver, B. C.	E. M. Lehmann Company
Holyoke	G. J. Philipp & Sons	Vancouver, B. C.	413-417 Sibley Street
Houston	2067 East 9 Street	Washington, D. C.	Louis E. Barber Company
Kansas City	Madonna House	Washington, D. C.	425 Main Avenue
Los Angeles	10115 West Washington Blvd.	Westminster	The O'Connor Company
Louisville	The Catholic Book Store	Wheeling	317 Sutter Street
Milwaukee	211 N. Akard Street	Wichita	Joseph Stadler & Co.
Minneapolis	James Clark Churchgoods House	Wilmington	1251 Market Street
New Bedford	1636 Tremont Street	Winnipeg, Can.	The Diocesan Guild Studios
New Haven	E. J. McDevitt Company		300 Wyoming Avenue
New Orleans	1234 Washington Boulevard		Guild Book Shop, Inc.
	Van Antwerp Circulating Library		1328 Sixth Avenue
	Chancery Building		The Kaufer Co., Inc.
	M. J. Knipple Company		1904 Fourth Avenue
	435 Main Street		Aquinas Library and Bookshop
	Catholic Lending Library of Hartford, Inc.		110 East La Salle Avenue
	138 Market Street		De Sales Catholic Library
	Catholic Lending Library		W. 707 Sprague Avenue
	94 Suffolk Street		C. Shumacher Company
	A. J. Hill		706 Madison Avenue
	1215 Fannin Street		The Kaufer Company
	Catholic Community Library		673 Richard Street
	301 E. Armour Boulevard		Vancouver Church Goods, Ltd.
	C. F. Horan and Company		431 Dunsuir Street
	120 West Second Street		Washington Catholic Library
	Rogers Church Goods Company		904 A 20th Street, N.W.
	129 South Fourth Street		William J. Gallery & Co.
	The Church Mart		718 Eleventh Street, N.W.
	779-781 N. Water Street		The Newman Bookshop
	Catholic Gift Shop		Westminster, Md.
	37 South 8 Street		Harry D. Corcoran Co.
	Keating's Book House		2129 Market Street
	562 County Street		Catholic Action Bookshop
	The Thomas More Gift Shop		445 North Emporia
	1102 Chapel Street		Diocesan Library
	The Catholic Book Store		1104 Pennsylvania Avenue
	350 Baronne Street		P. J. Tenkin Company
			214 Bannatyne Avenue

Any book mentioned in AMERICA's Book-Log, whether one of the current best-selling ten, one of more permanent value or one of club's selection, may be ordered by sending this coupon to any of the stores listed above. Note that the price indicated is the retail price; club members obtain their books at a discount from their respective clubs.

Please send me (title).....by (author).....

mentioned in AMERICA's June Book-Log. I enclose remittance.....bill me.....

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Books of Lasting Value

Joseph Stadler and Company of San Francisco, Calif., selects as its choice of the ten currently available books which have proved over the years to be of most lasting value, the books listed below. The roster of reporting stores gives the ten books that are popular month by month; this individual report spots books of permanent interest.

- 1 A Woman Wrapped in Silence
Lynch
Macmillan
- 2 A Map of Life
Sheed
Sheed & Ward
- 3 Confessions of St. Augustine
translated by Sheed
Sheed & Ward
- 4 Man Who Got Even With God
Raymond
Bruce
- 5 Our Lady of Light
Barthas-Fonseca
Bruce
- 6 Pardon and Peace
Wilson
Sheed & Ward
- 7 Preface to Religion
Sheen
Kenedy
- 8 Story of Therese Neuman
Schimberg
Bruce
- 9 St. Therese of Lisieux
Taylor
Kenedy
- 10 Theology and Sanity
Sheed
Sheed & Ward

CLUB SELECTIONS FOR AUGUST

The Catholic Book Club:

The Wisdom of Catholicism
Compiled by Anton Pegis, Ph.D.
Random House. \$6

The Catholic Children's Book Club:

PICTURE BOOK GROUP:

Bonnie Bess
Alvin Tresselt
Lothrop, Lee and Shepard. \$1.75

Christopher Robin's Old Sailor
A. A. Milne
Dutton. \$50

INTERMEDIATE GROUP:

Well O' the World's End
Seumas MacManus
Devin-Adair. \$2.50

OLDER BOYS:

Prairie Printer
Marjorie Medary
Longmans. \$2.75

OLDER GIRLS:

North Wind Blows Free
Elizabeth Howard
Morrow. \$2.50



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THE WORD

But he, willing to justify himself, said to Jesus: And who is my neighbor?

"Dad!"

"Yes, Joe?"

"What does that mean—willing to justify himself?"

"It's a long story, Joe. Sit down."

"Okay."

"It means that you want to do something you shouldn't—like being unfair to Negroes. But you don't want your conscience to bother you. So you think up excuses for telling yourself that what you're doing isn't wrong, but right."

"Good trick, Dad. Can you do it?"

"Anybody can do it. You can do it yourself."

"Me?"

"Certainly. The other day you took the toy gun from Jimmy. You said you did it because he might pinch himself. You really did it because you wanted to play with the gun. Didn't you?"

"Er... M...m...m. Well...yes."

"You were willing to justify yourself. You see?"

"Well...yes."

"Now, then; supposing somebody wants to keep a Negro family from moving out of the slums into the nicer residential districts. He doesn't say, 'Let's keep the Negroes in the slums.' He says, 'After all, they wouldn't be happy among a lot of white people.'

"Or say he wants to bar Negroes from the opera. He simply tells his conscience that they'd rather hear boogie-woogie. Or maybe he's keeping a Negro from advancing to a better-paying job. He'll say to himself, at night when he can't sleep, that Negroes like the kind of work that has no responsibilities. See?"

"Yep, Dad, I see. He's willing to... What's that word?"

"Justify."

"... willing to justify himself, so he says Negroes aren't his neighbors."

"Yes—Negroes, or Jews, or Gentiles, or Hungarians, or Slovaks, or Czechs, or Poles, or Rumanians, or Bulgarians, or Slovenes, or Italians, or Finns, or Danes, or Germans, or Englishmen, or Frenchmen, or Scots, or Irishmen, or Welsh, or Chinese, or Japanese, or..."

"Dad!"

"Yes, Joe?"

"Whew! Stop! That's enough! I'm dizzy!"

"I'll mention one more."

"One? Okay."

"Whites."

"Whites?"

"Yes."

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"You mean some Negroes are mean to whites, and find excuses for it?"

"Certainly. And some Jews are mean to Gentiles, and some Hungarians mean to Poles, and some Czechs mean to Slovaks, and . . ."

"Dad!"

" . . . and vice versa."

"Yikes, Dad! If everybody did it, nobody would have any neighbors."

"And nobody would be a neighbor to anybody . . . not even a Samaritan."

"Dad."

"Yes, Joe."

"It's a good thing Jesus came on earth, isn't it?" JOSEPH A. BREIG

PARADE

BLOWING IN FROM NO ONE knows where, an intellectual fog settled down on the human scene and stayed throughout the week. . . . Mental visibility was noticeably poor. . . . People failed to use their heads, and did so in a profuse variety of ways. . . . Instances of this failure emerged here, there, everywhere. . . . In Chicago, a citizen paid \$4,800 for a quart of water. Someone convinced him it was a special liquid for changing white paper into ten-dollar bills. . . . In

stead of looking before they leaped, individuals leaped and then looked. . . . In Madras, a young Indian, seeking suicide, jumped into a lion's den. Perceiving hungry lions advancing upon him, he changed his mind about this type of suicide and cried for help. Keepers rescued him. . . . Businessmen appeared less sharp mentally than usual. . . . In Salem, Mass., the manager of a market put a paper bag containing \$6,000 in a basket containing the many purchases of a housewife. Four days later the housewife came back with the money. . . . The intellectual haze affected residents of huge urban centers. . . . In Philadelphia, the Receiver of Taxes, attempting to be helpful, mailed receipted bills to thousands of taxpayers. Despite the fact that each receipt was stamped: "Paid," and forwarded in envelopes marked: "This is your receipt," twenty-eight citizens paid their taxes all over again. Hundreds telephoned to say there must be some mistake, as they had already paid up. . . . The haze fanned out into the country areas. . . . In West Virginia, a rural citizen sent his Senator in Washington a note reading: "Dear Sir: This is to advise we are opposed to compulsory sickness as proposed by our government." . . . The week's trend influenced children. . . . In Astoria, Ore., a five-year-old boy refused to drink any more milk after learning from his father that it came from cows. He explained: "I always thought it came from bottles. I don't like cows."

Folly, in divergent forms, raised its head. . . . In London, a tailor, after biting the nose of his rival in love, excused the action to police by stating: "He bit me first." . . . Career changes were reported. . . . In Missouri, the proprietor of a private detective agency became a bank robber, was caught on his first job. . . . Imperfect meeting of minds marred the week. . . . In Illinois, a citizen suing a barber for cutting off his beard, told the judge: "It took me thirty years to raise that beard. I only wanted a haircut." Rebutting, the barber declared: "He muttered in his beard, so I could not understand him. He dozed in the chair, and I didn't want to wake him, so I took the beard off." "Five dollars fine," said the judge, addressing the barber. . . .

Among the many ways in which people fail to use their heads, one way is by far the worst. . . . Millions of people do not let themselves think about God and their obligations to Him. . . . When the prophet Jeremiah declared: "With desolation is the land made desolate; because there is no one that thinketh in his heart," he was saying in other words that people bring on their own ruin because they do not use their heads.

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